

The Choice of Every Woman

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King Fahd National Library Cataloging-in-Publication Data

Maktaba Dar-us-Salam. Research & Compilation Department

The choice of every women. Maktaba Dar-us-Salam.

Research & Compilation Department. - Riyadh. 2004

160 p.; 14x21 cm

ISBN: 9960-899-15-2

I - Women in Islam

219.1 dc

I - Title

1425/890

Legal Deposit no. 1425/890

ISBN: 9960-899-15-2



DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh, Jeddah, Sharjah, Lahore
London, Houston, New York



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First Edition: May 2004

Supervised by:

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*In The Name Of Allâh,
The Most Gracious, The Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ۝۱۰ وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۝۱۱ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ فِيهَا الْوَقْدَةُ ۝۱۲﴾

"Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Loût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nûh (Noah) and Loût (Lot)] availed them (their respective wives), not, against Allâh, and it was said: "Enter the Fire along with those who enter!" And Allâh has set forth an example for those who believe, the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zalimûn (polytheists, wrong-doers and disbelievers in Allâh). And Maryam (Mary), the daughter of 'Imrân who guarded her chastity; and We breathed into (the sleeve of her shirt on her garment) through Our Rûh [i.e., Jibrâil (Gabriel)], and she testified to the truth of the Words of her Lord [i.e., believed in the

Words of Allâh: "Be" – and he was; that is 'Īsā (Jesus) – son of Maryam (Mary); – as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Qanitūn (i.e., obedient to Allâh).''^[1]

^[1] *Qur'ân* 66: 10-12.

Introduction

All praise is for Allâh, Who has created the heavens, raised the believers in rankings, forgiven them their sins, prepared for them gardens in Paradise, and sent down abundant blessings upon His slaves.

Women account for half of society's members, but numbers alone are not enough to account for their important role in society. If one wants to measure the moral rectitude of any given society, one need only look at its women. Society is made up of its sum parts – families and individuals. And if a woman is righteous and good, she will have a profoundly positive effect on her family and children; and in turn, her parents will be known for their goodness as well. Conversely, if a woman is base and corrupt in her manners, her children will likely grow up to be very similar to her in character – so imagine an entire society that consists of such women.

The reality of an Islamic family life is this: a husband goes out to pray in congregation and to toil for long hours in order to bring lawful sustenance back home to his family. Meanwhile, his wife is left behind to play her role as the mother of their children, and as the custodian and manager of their house. She, as the woman of the

household, has various duties: she must give comfort to her husband, educate and raise her children, and obey her Lord.

But in fulfilling these duties, any given woman is faced with manifold enemies – both of the external and internal kinds – that she must defeat, and numerous obstacles that she must overcome. In this work, I define and discuss if not all then at least some of her main enemies, or in other words, the main causes of her potential downfall – such as jealousy, the Devil, and the evils of the tongue. I have given special attention to those problems that are prevalent in the era we live in. I ask Allâh, the All-Mighty, to make this work beneficial for our mothers, wives, sisters, daughters, and all of our sisters in faith – *Āmin*.

Abu 'Abdur-Rahmān Al-Misri
As-Sayyid bin Ahmad Abu Saif

Foreword

Very few people truly appreciate how much Islam champions the rights of women, and how little the West has done to raise the status of women. Most people see Western society as the ideal, as the upholder of woman's rights. But how much have women really advanced in Western societies? Now, more than ever, Western societies are afflicted with high divorce rates, which results in a huge number of single mothers, who are forced to both work and raise their children all by themselves. Women are degraded and often forced, not physically but by monetary demands, to sell their bodies, if not for direct physical pleasure, then at least for the camera. Picture a Muslim woman who wears *Hijāb* and who is walking down the street with her children; next picture an almost naked Western woman walking beside her. Who is really being debased? That Muslim woman is the quintessence of the dignified woman: one looks at her and sees a respectable person who is contributing to society by giving her children a good upbringing. She can be respected for her mind and for the choices she has made in life. Meanwhile – and this is a fact that no one can deny – men see the naked Western woman as a sex object and no more. She has no real dignity. She is not respected for her mind, and her only contribution to society is to corrupt the

The Soul

Your soul calls upon you to act wrongly, to pursue worldly enjoyment, and to help it in satisfying all of its desires. Conversely, Allâh ﷻ calls upon you to fear Him and to prevent your soul from arbitrarily satisfying its desires. Now, your heart, like the hearts of all human beings, is torn between these two invitations: at times, you might heed the invitation of your soul, and at other times you might heed the invitation of your Lord. And this is where the test of life lies.

Sister in Islam, you must be very cautious in dealing with your soul. If it is not a serene soul but is instead the kind of soul that constantly invites a person towards evil and wrongdoing, following its whims and desires will lead you to the path of destruction. Allâh ﷻ informed us that this latter kind of soul is '*Ammārah Bis-Sū*' – it constantly commands one to do evil. It is worthy to note here that Allâh ﷻ didn't use the word '*Aamirah*, which simply means to command, but instead used the word '*Ammārah*, which means to incessantly command.

By its very nature, a soul is '*Ammārah Bis-Sū*.' But if Allâh ﷻ has mercy on it and makes it purified, it invites its possessor to all that is good. Therefore when it is good, we